

acy of this ministry to the children from the pulpit is worthy of special comment. If two sermons are preached to the children where one is addressed to adults there will be little ground for complaint that children do not attend church, and adults will understand more sermons than under the present arrangement. - N. Y. Independent.

EDUCATIONAL ITEMS.

The Independent says: "The Boston schools pay good salaries for good services and make a gradual increase, according to length of service. They have, consequently, no difficulty in taking their pick from among the very best teachers. For the three or four vacancies that now exist in the Latin school not less than one hundred and fifty applicants, graduates of colleges in all parts of the country, have offered themselves."

There is one objection to the kindergarten methods and that is one that strikes deep—it is expensive. Struggle as we may, the best results of education cannot be obtained in large classes. The force of eloquence may sway large numbers, but teaching power effects but few at a time. So in the kindergarten schools, twenty-five persons being all that can be taught by one person, it must cost not less than \$50 per year. Those who would cheapen it by putting 100 pupils under a teacher's care will not get a kindergarten school. - N. Y. School Journal.

WRITING GOOD ENGLISH.—On this subject the N. Y. Times says:—If the more advanced students in some of our colleges or female seminaries were each to be required to write without assistance, a letter or a composition of any kind, and if then what had been written should be printed without alteration, and distributed among the parents and friends of the authors, it would constitute a species of examination of which, we venture to say, few institutions would be proud. We by no means recommend such a test. On the contrary, we should denounce an attempt of the kind as utterly heartless and cruel. No instructor could for a moment be justified in thus exposing to ridicule his students. But it would be, in some respects, an excellent criterion if professors and teachers in our higher educational institutions, on perusing the compositions submitted to their inspection, were to ask themselves how these productions would look in print.

EDUCATE THE GIRLS.—The tenderness displayed towards our daughters in guarding them from all knowledge of the world, supplying their every want, and freeing them from the necessity of exertion in self-support is a cruel kindness. In this country, where primogeniture is not recognized, where property is rarely entailed, where fortunes are so continually shifting hands, where the rich man of today may be the poor man of to-morrow, and where the petted and indulged wife of the husband neglectful of life insurance has before her the possibility of widowhood and destitution, there is nothing so wrong, so unjust, so wicked, as training up women to be so dependent on others, and of a consequence, so forlornly helpless when their dependence fails them. Every girl, as well as every boy, should have some honest, self-supporting occupation. There may never be need of its practice on the part of the girl; but the accomplishment will be a valued one, nevertheless, for it will give her courage to meet life, and whatever changes it may bring her. The long and short of the matter is that girls must be taught, as boys are taught, that it is disgraceful to look to another for that means of support which they are perfectly competent to acquire for themselves. - To-Day.

TEACHING AND TEXT-BOOKS.—Our system of school teaching, as it stands now, is based upon "text-books." Nearly everything is made to conform to the exigencies of the books. "Studying" and "recitations," "questions" and "answers," merit marks for accurate memorizing, and demerit marks for inaccuracies—all from the books—these make up the greater part of what is called "teaching." But there is just next to nothing worthy of the name of "teaching" about it. Yet this is not the fault of those who occupy the positions of teachers. It is the fault of the system, which is built upon "text-books," and made to conform to the trade in "text-books," and is primarily the fault of those who do the legislation for our school system, who seem to have no capacity for substituting a system of real teaching of knowledge that will be useful to pupils in their after lives, in place of the effete system of memorizing and parrot-like repetitions of words and forms from "text-books," which do not reach the understanding, and most of which are forgotten in a few weeks or days. We have known little creatures to be stranded for twenty-four months in one of the classes of a primary, simply because they had not the faculty to commit words to memory, and repeat them as answers to questions, although they were apt enough to learn when "taught" in another way. - Philadelphia Ledger.

NOTES ON THE LESSONS.

November 29.—Mark 14:12-50.

THE BETRAYAL.

The time spent in the garden was probably more than an hour, so that, if they entered it about midnight, it was between one and two in the morning when Judas came. The Lord seems to have met him near the entrance of the garden—whether without it or within it is not certain. "He went forth," (John xviii. 4.) "out of the garden," (Meyer); "out of the circle of the disciples," (Lange); "from the shade of the trees into the moonlight," (Alford); "from the bottom of the garden to the front part of it," (Tholuck.) The matter is unimportant. According to his arrangement with the priests, Judas, seeing the Lord standing with the disciples, leaves those that accompanied him a little behind, and, coming forward, salutes Him with the usual salutation, and kisses Him. To this Jesus replies, "Friend, wherefore art thou come?" (Matt. xxvi. 50.) "Betrayest thou the Son of Man with a kiss?" (Luke xxii. 48.) Appalled at these words, Judas steps backward, and Jesus goes toward the multitude, who were watching what was taking place, and who, beholding Him advance, await His approach. It may be that Judas had advanced so far before his companions that he was not seen by them to kiss the Lord, and that they were still awaiting the sign. He asks, "Whom seek ye?" They reply, "Jesus of Nazareth." His words, "I am He," spoken with the majesty that became the Son of God, so overawed them that they went backward and fell to the ground. After a like question and reply, He requests them to let the apostles go free, thus implying His own willingness to be taken; and they, thus emboldened, now lay hands upon Him. At this moment Peter draws his sword and smites one of the band. Jesus orders him to put up his sword, and declares that He gives Himself up to them voluntarily, and that, if He needed help, His Father would send Him legions of angels. The healing of the servant's ear is mentioned only by Luke, (chap. xxii. 51.) He now addresses a few words to the chief priests and captains and elders, who had probably to this time been standing behind the soldiers, and now came forward; and, as He finished, the apostles, seeing Him wholly in the power of His enemies, forsook Him and fled. It does not appear that there was any design to arrest them. If their Master was removed out of the way, the Sanhedrim doubtless thought that they would soon sink into obscurity. There was no attempt to seize them, and in the darkness and confusion they could easily escape. Peter and John, however, continued lurking near by, watching the progress of events. The incident of the young man "having a linen cloth cast about his naked body," is mentioned only by Mark, (chap. xiv. 51, 52.) From the linen cloth or cloak, Lightfoot infers that he was a religious ascetic, and not a disciple of Jesus, but a casual looker-on.

The circumstances connected with the arrest are put by some in another order. The incidents narrated by John, (chap. xviii. 4-9), the going forth of Jesus to the multitude, His questions to them, and their prostration, took place before Judas approached Him to kiss Him. According to Stier, (vii. 277.) Judas was with the band, but stood irresolute as the Lord came to meet them. He with the others fell to the ground, but, reviving, goes forward to give the kiss. But why give the kiss to make Jesus known, when He already avowedly stood before them? It was not needed as a sign. Stier affirms that it was given in "the devilish spirit to maintain his consistency and redeem his word." This may be so, but the order before given is more probable. - Bible Student's Life of our Lord.

December 6.—Mark 14:66-72.

THE DENIAL.

66-68. Peter, beneath, denying his Lord; Peter's Saviour above faithful to His mission. palace, or hall (Lu.), the open court. How Peter got there is described by John. Maids, the portress (John) denied, with an oath. Cock crew, this was not the principal crowing cock alone referred to by the other evangelists; Mark, who is more minute, alone mentions this. "We have reason to suspect the truth of that which is backed with rash oaths and imprecations. None but the devil's sayings need the devil's proofs." - Henry.

"Every lie, great or small, is the brink of a precipice, the depth of which nothing but Omniscience can fathom." - Reade.

"A lie should be trampled on and extinguished wherever found. I am for fumigating the atmosphere, when I suspect that falsehood, like pestilence, breathes around me." - Carlyle.

Christ and Peter, a contrast.—Contrast the great opponents of Christ and the weak opponent of Peter. The difference between the confession of Christ and Peter's Galilean (Christian) dialect. Mark how the chasm which bursts apart between Christ and His disciples

unites them forever—I. The chasm which opens: Christ, the denied confessor; Peter, the positive denier. II. Peter, now an actually humble sinner; Christ, in the fullest sense, now his Saviour and Comforter. The Lord's great discourse in His deep silence. Christ's sublime silence at the world's tribunal, a prediction of His sublime speaking at the future judgment of the world.—Lange.

Stand firm.—At the critical moment in the battle of Waterloo, when everything depended on the steadiness of the soldiery, courier after courier kept dashing into the presence of the Duke of Wellington, announcing that, unless the troops at an important point were immediately relieved or withdrawn, they must soon yield before the impetuous onsets of the French. By all of these the Duke sent back the self-same, spirit-stirring message, "Stand firm!" "But we shall all perish," remonstrated the officer. "Stand firm!" again answered the iron-hearted chieftain. "You'll find us there!" rejoined the other, as he fiercely galloped away. The result proved the truth of his reply; for every man of that doomed brigade fell bravely fighting at his post.

69-72. a maid, the same (Mark), and also another one in the porch (Ma) again, this "again" should be omitted (Ma) denied again, i.e., the second time. they . . . by, one man especially (Lu.). second . . . crew, all the evangelists record the crowing after the third denial. Thought . . . wept, There are many views of the words used by Mark. We find only three interpretations tenable—1. He flung himself forth—that is, involuntarily he rushed out, meeting the cock-crow as he hurried out, according to the narrative of Matthew and Luke; 2. Referring the phrase to the Word of Jesus, he threw himself into it, under the condemnation of this word (took it to heart) and wept. Or, 3, making the cock-crow to be, as it were, Christ's waking-call; and therefore he threw himself out of the place (as though Christ had called him) and wept. First, a rushing forth, as if he had an external goal to reach; then, a bitter sinking down into himself and weeping. The turning point between the carnal and spiritual mode of viewing the life.

Speech a revealer.—I. Of nationality. II. Of provincial origin. III. Of intelligence. IV. Of creed. V. Of moral character. VI. Of religious condition.

The prince and the peasant.—An elector of Cologne (who was likewise an archbishop) one day swearing profanely asked a peasant, who seemed to wonder, what he was so surprised at. "To hear an archbishop swear," answered the peasant. "I swear," replied the elector, "not as an archbishop, but as a prince!" "But, my lord," said the peasant, "when the prince goes to the devil, what will become of the archbishop?" - Bible Museum.

THE DECEMBER CAMPAIGN TO BOYS AND GIRLS.

We should like to enlist not only our grown up friends, but every boy and girl in the country, in an effort to double the circulation of the Messenger, and thus give it the largest fortnightly circulation in the Dominion of Canada. It is not at present taken in one family out of ten that would gladly pay thirty-eight cents for such a paper for a whole year, if it were only brought before their notice. A great deal has been done in this way by boys and girls, just because they liked the Messenger and wanted to see it have the largest circulation in the country. This great result might be accomplished very soon indeed if all the boys and girls would lay hold in good earnest for one month, and speak to all the friends they know who do not take the Canadian Messenger or the Witness, and collect one dollar from each family for a Weekly Witness or thirty-eight cents for a Messenger, or both, and send all the money with the correct names and post-offices along with the subscriptions which their fathers are sending at any rate. Our young friends may say when they are recommending these papers that the Weekly Witness will have next year one column more on every page than it has now, and if they take a copy with them people will be able to see how big that is, and they may say that the Messenger will have more pictures and more large type than it ever had before, so as to make it nicer for children, for we want every boy and girl in all the Provinces of this Dominion to have it for himself. There will be some few things in the Messenger the same as in the Weekly Witness, but nearly all will be different. Now we mean to offer some prizes to boys and girls who will work hard for these papers for one month. It is not to pay them

for their work, but as a sort of acknowledgment. We are quite aware that there are such differences in the circumstances of different places as to make the competition for these prizes far from a fair one. In one place there are thirty or forty families within easy reach, all of whom might be got, while in most others there are not as many within ten miles. Some places have out of pure good will been carefully canvassed already by friends, who would thus be thrown into the shade by others who still have virgin soil to operate upon. Such as these need not be discouraged in their good work, the great object being to reach a circulation of increased influence and usefulness, and only two in many hundreds will get prizes after all. We do not ask any one to join in the work who is not convinced that to get the Witness and Canadian Messenger into new families is well worth all the effort.

The prizes will be as follows:—For the largest amount of subscription money forwarded between the twentieth day of November and the twentieth day of December in time to have all entered up by the new year, \$20. For the next largest amount, \$10.

We will acknowledge all letters bearing on the post-mark the date 20th December or any day earlier, but no day later. Those who remit in more than one letter should announce in each letter the amount they have sent before to check accounts. No one older than eighteen is admitted to this competition, although we look for the same help as usual from grown-up friends, country merchants, postmasters and others. There will be found enclosed in the present number a prospectus accompanied by a blank form for the names of the subscribers, the latter to be detached when complete, and enclosed in an envelope addressed "JOHN DOUGALL & SON, MONTREAL."

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\$5 TO \$20 PER DAY.—Agents Wanted. All classes of working people, of either sex, young or old, make more money at work for us in their spare moments, or all the time, than at anything else. Particulars in a free book, sent by mail for two cents. Address G. STINSON & CO., Portland, Maine.

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